

THE NUR AF' SHAN

Vol. VIII

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No. 39

FOREIGN TELEGRAMS.

London, Sept. 15.

It is announced at St. Petersburg that the Baltic fleet stays some time at Libau before proceeding.

General Kuropatkin wires that there was no fighting on the 14th instant, and that a strong Japanese advance guard had advanced five kilometres north of Yentai station.

Reuter's correspondent at Mukden, wiring on the 16th, says: The panicky condition prevailing immediately after the battle of Liao-yang has entirely disappeared. The Russian army is concentrated here, and business is resumed.

General Kuropatkin's report is favourably commented upon by the French military critics, and has revived the hopes in France of Russia's eventual success.

London, Sept. 16.

The *Daily Telegraph*, referring to the Japanese surprise at the supposed change of British views, says that while British admiration for our allies and faith in their ultimate triumph remains undiminished, it would be puerile to ignore the fact that the Russians have done better than was anticipated.

General Stoessel wires that the Japanese have been reinforced on the west front of Port Arthur and continue the bombardment. "Our losses," he adds, "are insignificant."

Lhassa, Sept. 11.—All the prisoners of war were released on the 8th instant, the Tibetans also releasing certain political prisoners of their own.

Relations with the Tibetans are more friendly. Parties of troops under officers are allowed to visit the city and are well received.

The *Pioneer* states definitely that no British Political Resident will be appointed in Tibet, but measures will be taken to secure Indian traders' interests in that country.

London, Sept. 16.

The full despatches from both sides which have been published now enable the public to form a juster appreciation of the stupendous struggle at Liao-yang and its results than the earlier reports. The nonfulfilment of the positive anticipations of the complete cutting off of General Kuropatkin, coupled with his successful retreat, have checked the trend of public sentiment in England, whereof the fall in Japanese stocks and the rise in Russian are clear indications.

The *Times* to-day fairly reflects the general feeling. It says:—Unquestionably Liao-yang has deepened our respect for the fighting qualities of both belligerents. We realise now the vicissitudes and physical difficulties of the struggle and the magnitude of General Kuropatkin's efforts. It would be idle to deny that it was the expectation in England that the Japanese would be able to carry out their full design, but it does not follow that the great results, moral and strategical, of the signal victory at Liao-yang are underrated, and we are inclined to think that the English people, as a whole, never so fully fathomed the depth of Japanese

courage and resolution as after reading the accounts of the historic battle.

London, Sept. 17.

Reuter's correspondent, wiring from Mukden to-day, says that the Japanese are reported to be advancing on both flanks from east-south-east and south-west. The Russian outposts are closely engaged twenty miles south-east of Mukden, there being almost constant skirmishing.

Indications point to another great battle in the vicinity of Mukden. Russian troops occupy all the surrounding villages.

London, Sept. 16.

Reuter's correspondent at Shanghai says:—A Chinese interpreter employed in the commissariat at Port Arthur has arrived at Shanghai and reports that only five weeks' full rations are left, and that the garrison, with the exception of the officer, are anxious to surrender.

General Kuropatkin officially protests against Marshal Oyama's statement that the Japanese captured quantities of Russian spoils at Liao-yang, and asseverates that only two railway trucks were obtained. He emphatically denies that the Russians have used Dum-Dum bullets.

London, Sept. 18.

Reuter's correspondent at St. Petersburg wires that in reply to a message from the Tsar congratulating the army on the battle of Liao-yang, General Kuropatkin says: "The Manchurian army is animated by one desire—to beat the enemy and justify the confidence of the Tsar." He adds that the departure from Liao-yang was indispensable.

General Sakharoff telegraphs on the 16th and 17th that there was no fighting for the Manchurian army. The enemy's outposts have been considerably reinforced along the whole front.

Reuter's correspondent at Tokio says that General Oku reports that thirteen Russians prisoners were made at the battle of Liao-yang, and thirty horses, 5,892 rounds of artillery and 659,930 rounds of rifle ammunition, besides quantities of rifles, provisions and accoutrements were captured. Generals Kuroki and Nodzu made no prisoners and captured 1,290 rifles, 1,464 rounds of artillery and 637,880 rounds of rifle ammunition, besides various stores and implements.

London, Sept. 19.

General Kuropatkin reports that Generals Renuenkamps and Samsonoff are conducting important reconnaissances, and there has been heavy fighting with numerous casualties.

A telegram, dated Mukden, 19th September, says that the Japanese dispositions resemble those before Liao-yang. The battle will extend 25 miles, and the front is completely screened behind a line of outposts.

General Kuropatkin reports that a reconnaissance on the 17th established that the Japanese occupied the village of Baniuputse with a brigade and twelve guns and are being reinforced. Large forces of Japanese from Liao-yang have already crossed to the right bank of the Tai-tse.

Calcutta, Sept. 20.

London Sept. 17.—The fall of Port Arthur is considered imminent. There has been a deadly bombardment since the night of the 15th. The Japanese have tunneled the citadel. Some 800 Russian cavalry have been destroyed and a number of guns taken. —*Statesman Special*.

EDITORIAL NOTES.

"To you, to me, to all,
 However great or small,
 Cometh the call,
 To lead from their sad plight,
 From sin's or sorrow's night,
 Souls to the light.
 Heed we the Savior's voice?
 Make we the lost rejoice
 In their glad choice
 Of Him that claims their love?
 Then does our service prove
 Like His above."

The ways of the Lord are not man's ways. He delights to reveal Himself in man's extremity. Man is prone to depend upon human help. When he has tried his own strength in vain the Divine Arm is stretched forth for his help. "Man's extremity is God's opportunity."

These thoughts have again been brought to our mind by the marvelous manifestation of divine power at the Sialkot Christian Worker's Convention. A good account of these meetings has been given elsewhere in the Nur Afshan. It does seem as if we should anticipate a repetition of the wonders of God's grace seen in the Telugu Baptist Mission some years since. The Lord can use the material at hand and by a mighty endowment from on high can raise up the many workers we have been looking for and praying for. We need to seek the Pentecostal power of the Holy Spirit. Let us pray unceasingly for this endowment of grace and power.

The christian church, we are happy to observe is just now deeply impressed by an almost universally felt need of prayer for the blessing of God's Holy Spirit. The Mussoorie Conference is being preceded by a week of special prayer. The following call to prayer addressed to Christians of Mussoorie and Landour voices the general feeling, and our readers may add the name of their own town or city and regard the following words as appropriate:

"Our greatest need in Mussoorie and Landour is prayer, earnest believing, and until the answer comes in the form of a genuine revival, continuous. Preaching does not represent our most instant and urgent need. Of this we have not a little. The difficulty is that our sermons are not sufficiently supported by the prayers of those who hear them. Here too was the lack in the late "Convention for the Deepening of Spiritual Life," the scanty attendance at the prayer meetings, witnessing to this deficiency. The ordinary prayer meetings

held amongst us attract but few. Public pleasures easily draw hundreds, public prayers but a small minority.

It is quite evident that we English professing Christians do not realise how great a power is at our disposal, if we only care to make use of it, a power which can change many a wilderness into a paradise. Therefore in striking contrast to those abundant natural rains which we have had for weeks past, the spiritual showers are withholden.

John Foster once said, "It is visionary to expect unusual success in the human administration of religion, unless there are unusual omens. Now an emphatic spirit of prayer would be such an omen."

Great religious revivals have been characterised by "an emphatic spirit of prayer," by which they have been commenced, and continued. Such a spirit is attainable by every Christian, for in him is that Spirit of God, who is the Spirit of prayer, and who if we only honestly ask Him, and are prepared to live according to our prayers, will stir up in us such great devotional desires that we shall intercede "with groanings which cannot be uttered." We would earnestly advocate that the Christians of Mussoorie and Landour should each day lay upon themselves soul-burdens, especially for those who are not burdened in their own behalf, asking God that such unburdened ones may realise their weighty responsibility to renounce all mere rootless religionism and to lay hold of that "life which is life indeed." By the way of the Throne we may reach those who have never humbled themselves before the Cross. Our voices may never be heard by them and yet they may be heard effectually in Heaven for them. St. James tells us, "The supplication of a righteous man availeth much in its working." Evidently he regards genuine prayer as a working force in the Universe. It is a force which cannot be measured by the man from whom it proceeds.

A cloud of blessing hovers over us, ready to descend, if only our true hearted trustful prayers ascend. The hand of the Lord has not to be opened by prayer, it is open already. Prayer does not extract blessing from God, it only takes what God offers, and is always offering "Ask and ye shall receive." Let Christians turn the possibilities of prayer into the actualities of blessing."

The *Review of Religions* for July, in an article on the *Hinderances to the spread of Christianity*, complacently quotes from a writer in the *Harvest Field*, who says that one of the principal counteracting forces to Christianity is the existence of another monotheistic religion, Islam, which continually absorbs many of the most accessible elements and transforms them into the most inaccessible opponents." The *Review* goes on to say:

"It is an established fact and one which the Christians have always admitted that wherever Islam and Christianity have both an equal occasion, (sic) the former has, notwithstanding the paucity of the means and resources at its disposal and the lack of regular missions and paid preachers, been far ahead of the latter though it squanders wealth like water to convert the people." Africa is specially mentioned as a case in point!

From the standpoint of the *Review of Religions* and of the real import of the Christian "admission," this statement is true. The reason is obvious. The Christian labours for such conversion of the people as involves a change of

heart and life including true repentance from sin and the pursuit of a godly life. In this endeavour he is opposed by all the powers of the Devil and his minions on earth. The convert is pursued day by day with temptation and every worldly influence, every selfish inducement and even the fear of life and property is used to lead the convert to apostatise or to bring him into disrepute with the Christian community. Naturally the difficulties in the way of the Christian evangelist are many and great.

But how is it with the convert to Islām? Here there is no self-denial required. His repentance merely means that he turns from his fetish or ideal to worship Allāh, but *the fact of a sinful life does not debar his acceptance*. Every worldly inducement is applied without scruple. And when the convert has been made, what has the cause of righteousness and truth in the world gained?

The story of African "Conversion" to Islām is truly typical. A slave hunter allies himself with the enemies of a certain village. They pounce upon them unawares, kill the men who resist, carry off into slavery the helpless remnant, men, women and children, now comes the opportunity of the slave hunting missionary. The allies must accept Islām or become liable to similar treatment. Hundreds of thousands of ignorant savages have been converted from motives of fear or a desire to share in the profits of slave hunting. Christian missionaries like the great Livingstone had to witness this sort of conversion for generations. Christians cannot compete with Muslims on these lines. The reason of failure here is not that the doctrines of one are simple and the other difficult. Doctrine is not the moving power. It never has been the converting influence. It is invariably imposed upon the man or tribe after conversion. For example witness the method of converting the Armenian Christians of Turkey. The stalwart Christians are put to the sword, the women and children are scattered as booty among the Muslims and trained in the faith of Islām.

India too is pointed to as an example and the census report is cited. We hardly see the point. Of one thing we are sure that the power of Islām to convert the people of India has been greatly curtailed since its last political control. It certainly does not depend upon its doctrines for success. It finds itself obliged to prohibit as far as possible the reading of Christian books, the hearing of Christian doctrine and the teaching of Christian schools. Its proselytes from the Christian church have rarely been such as to cause serious injury to that body, and have done little to grace the religion of Islām.

THE SIALKOT CONVENTION.

The Convention for spiritual awakening in Sialkot, August 26th to September 1st was a wonderful Convention. The arrangement which provided a bazar eating shop near where all roomed, leaving every one to pay his own food and travel expense was most satisfactory and helped to secure the attendance of those who shared spinsters were present. The majority being in Christian work.

The convention was wonderful in prayer. Two Indian pastors of the U. P. Church are said to have prayed for it for 3 years past. In July when the convention was arranged for, requests were sent to America, Australia, South Africa, England and to many persons in India, thus securing a great volume of prayer weeks beforehand a volume intensified during the week of the meetings. Then only maintaining the prayer of those U. P. missionaries and pastors who as none others bore the burden of the convention and passing to the convention itself we find them an atmosphere laden with prayer—prayer before and after every meeting—much prayer in the meetings,—prayer meetings sometimes late at night—individual prayer some burdened for themselves some, for others,—men out alone in the day with their Bibles praying for pardon and blessing. As Mr. Anderson of Sialkot said to some of us it is good just to be in such an atmosphere for days at a time. How one longs to retain it about him now that he has come away!

But the working of God in answer to the prayer was more wonderful than the prayer. He did not give a respectable convention. He drew us too near his holiness revealing in us too much sin and filth for that. He made some with utter shame of face open the past life and testify from what and how completely Christ can save. He led others to confess their sins publicly during the convention. 1 John 1: 9 and James 5: 16 were mightily owned by Him. Uncleanness adultery, impurity, stealing, lying, enmity, envy, anger, laziness were confessed and men found deliverance through such confession. The girls in the school were also deeply blessed. The closing consecration meeting of the convention Thursday night led by Mr. McClure marked, we believe, the beginning of a new life of victory for very many, in the power of God's Spirit their keeper.

In conclusion two thoughts press for utterance: one is, Cannot every separate region in the Punjab, within the ensuing year, have such a convention and test by such prayer the power of Jesus to save his people from their sins; the other is, Cannot organized burning prayer demonstrate that such results from definite meetings can be secured among the Hindus and Mohammedans and Sikhs and low caste peoples of the Panjáb.

ONE PRESENT!

THE CHARACTER OF CHRIST.

1. KESHUB CHUNDER SEN.

He Christ, was the son of a humble carpenter, and He laboured in connection with His ministry only three short years,—do not these simple facts conclusively prove, when viewed in reference to the vast amount of influence He has exercised on the world, that greatness dwelt in Jesus? Poor and illiterate, brought up in Nazareth—a village notorious for its corruption—under demoralizing influences, His associates the lowest mechanics and fishermen, from whom He could receive not a single ray of enlightenment. He rose superior to all outward circumstances by the force of His innate greatness, and grew in wisdom, faith and piety by meditation and prayer and with the inspiration of the Divine Spirit working within Him. Though all external conditions of His life were against Him, He rose above them with the strength of the Lord, and, with almost superhuman wisdom and energy, taught those sublime truths and performed those moral wonders for which succeeding ages have paid Him the tribute of gratitude and admiration. Verily, He was above ordinary humanity. Sent by Providence in order to reform and regenerate mankind, He received from Providence the wisdom and the power for that great work.—*Lectures and Tracts*, pp. 9 f.

The two fundamental doctrines of gospel ethics which stand out prominently above all others, and give it its peculiar grandeur and its pre-eminent excellence, are, in my opinion, the doctrines of forgiveness and self-sacrifice; and it is in these we perceive the moral greatness of Christ. These golden maxims how beautifully He preached, how nobly He lived them. What moral serenity and sweetness pervade His life! What extraordinary tenderness and humility—what lamb-like meekness and simplicity! His heart was full of mercy and forgiving kindness; friends and foes shared His charity and love. And yet, on the other hand, how resolute, firm, and unyielding in His adherence to truth! He feared no mortal man, and braved even death itself for the sake of truth and God. Verily when we read His life, His meekness, like the soft moon, ravishes the heart, and bathes it in a flood of serene light; but when we come to the grand consummation of His career, His death on the cross, behold how He shines as the sun in its meridian splendour!—*Ibid*, pp. 37 f.

2. THEODORE PARKER.

Now here we see a young man, but little more than thirty years old, with no advantage of position; the son and companion of rude people; born in a town whose inhabitants were wicked to a proverb; of a nation above all others distinguished for their superstition, for national pride, exaltation of themselves and contempt for all others; in an age of singular corruption, when the substance of religion had faded out from the mind of its anointed ministers, and sin had spread wide among a people turbulent, oppressed, and downtrodden; a man ridiculed for his lack of knowledge, in this nation of forms, of hypocritical priests and corrupt people, falls back on simple morality, simple religion, unites in himself the sublimest precepts and divinest practices, thus more than realizing the dream of prophets and sages; rises free from so many prejudices of his age, nation, or sect, gives free range to the Spirit of God in his breast, sets aside the law, sacred and time honoured as it was, its sacrifice, its temple and its priests, puts away the doctors of the law, subtle, learned, irrefragable, and pours out doctrines, beautiful as light, sublime as heaven, and true as God.—*Discourse of Matters pertaining to Religion*, p. 195.

That mightiest heart that ever beat, stirred by the Spirit of God, how it wrought in his bosom! What words of rebuke, of counsel, comfort, admonition, promise, hope, did he pour out; words that stir the soul as summer dews call up the faint and sickly grass! What profound instruction in his proverbs and discourses; what wisdom in his homely sayings, so rich with Jewish life; what deep divinity of soul in his prayers, his action, sympathy, resignation! Persecution comes, he bears it: contempt, it is nothing to him.—*Ibid*, p. 197.

He stands alone, serene in awful loveliness, not fearing the roar of the street, the hiss of the temple, the contempt of his townsmen, the coldness of this disciple, the treachery of that; who still bore up, had freest communion when all alone; was deserted, never forsaken; betrayed, but still safe; crucified, but all the more triumphant. This was the victory of the Soul; a man of the highest type. Blessed be God that so much manliness has been lived out and stands there, yet, a lasting monument to mark how high the types of divine life have risen in the human world. . . . Here was the greatest soul of the sons of men; a man of genius for religion; one before whom the majestic mind of Grecian sages and of Hebrew seers must veil its face. What man, what sect, what church has mastered his noblest thought!—*Discourse of Matters pertaining to Religion*, p. 200.

3. J. S. MILL.

Above all the most valuable part of the effect on the character which Christianity has produced by holding up in a Divine Person a standard of excellence and a model for imitation is available even to the absolute unbeliever, and can nevermore be lost to humanity. For it is Christ, rather than God, whom Christianity has held up to believers as the pattern of perfection for humanity. It is the God incarnate, more than the God, of the Jews or of Nature who being idealized has taken so great and salutary a hold on the modern mind. And whatever else may be taken away from us by rational criticisms, Christ is still left; a unique figure, not more unlike all His precursors than all His followers, even those who had the direct benefit of His personal teaching. It is of no use to say that Christ as exhibited in the Gospels is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reputed to have wrought. But who among His disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed it was derived, from the higher source. . . . About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which, if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in His inspiration in the very first rank of men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching upon this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of virtue from

the abstract into the concrete, than to endeavour to live so that Christ would approve our life — *Three Essays on Religion*, pp. 253. ff.

4. W. E. H. LECKY.

The later Stoics had often united their notions of excellence in an ideal sage, and Epictetus had even urged his disciples to set before them some man of surpassing excellence, and to imagine him continually near them; but the utmost the Stoic ideal could become was a model for imitation, and the admiration it inspired could never deepen into affection. It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has filled the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice, and has exerted so deep an influence that it may be truly said, that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. This has indeed been the well-spring of whatever has been best and purest in the Christian life. Amid all the sins and failings, amid all the priestcraft and persecution and fanaticism, that have defaced the Church, it has preserved, in the character and example of its Founder, an enduring principle of regeneration. — *History of European Morals*, vol. ii., pp. 8-9, 5th Edition.

SOME QUEER LAKES.

One of the most singular lakes in the world is the celebrated Pitch Lake of the Island of Trinidad. This lake spreads over an area of 99 acres, and its surface is composed of one great floating mass of asphaltum, seamed with veins of clear water. From it and a similar lake asphalt is drawn.

The Pitch Lake is a hideous place as far as smells are concerned, for the air all about it is heavy with noxious vapors, and from the center of the lake gushes a fountain of liquid asphaltum, in which there float and break bubbles containing most horrible gases.

The workmen go out on the surface of this lake and cut great slabs of asphaltum, which are carried away. But the next morning the hole they left is filled up again with the pitch which has risen during the night, so that the supply seems inexhaustible.

This curious lake was discovered by Sir Walter Raleigh when he landed in Trinidad in 1595, on his way to the mouth of the Orinoco in search of El Dorado.

Another strange lake is situated on a peninsula which juts out into the Caspian Sea. The whole surface of this lake is covered with a crust of salt so thick and strong that a man can ride across it on horseback with safety.

In Central Asia, near the Caspian Sea, is a lake of beautiful rose color, while the banks are covered with salt crystals as white as snow. From the waters of this lake there arises a flower-like odor. The color and the odor are supposed to be caused by the vegetable matter in the depths.

There used to be a curious lake on the top of the Volcanso de Agua, in Guatemala, 14,000 feet above the level of the sea. It was not fed by springs nor by rivers, but was caused by the accumulations of snow and rain—in fact, was an immense reservoir. It lasted for centuries. Then, one day, the sides of the lake gave way, and down the waters rolled, dealing death and destruction and digging a great barranca, or ravine, in the mountainside, which is still visible. — *Baltimore American*.

THE SUNSHINE OF RELIGION.

Our Lord when on earth was not a friend only for dark days. He could stand by the grave of Lazarus and weep with the sorrowing sisters but he could also be present at the wedding at Cana of Galilee, an honored and welcome guest.

In our deep realization of the solemn mission of our Lord to this sinful world, we are apt to forget that he came as an image and expression and embodiment of the God of Love. The morose Christian is not likely to be bidden to feasts, where his presence is only a gloomy shadow and his countenance as a threatening cloud. We may be sure that even in his holy purity this was not the impression made by him whose "compassions are new every morning." There was sunshine about him, or the mothers would not have thronged around him with their little ones, the despised sufferers would not have looked trustfully to him for help; the outcast sinner would not have turned to him for pardon.

We seem to fancy that God made our eyes for tears, and that from some other power came their glad twinkle of merriment or their expression of innocent joy in the midst of social converse. Who wreathed the mouth with smiles that answer to smiles? Who made the dimples in the baby's face? Who lit the glad, loving light in its eyes as it begins to be aware of the tender care of its mother? Why will we not remember that joy is as much the gift of God as sorrow, and to be as freely accepted in his presence?

THE CHURCHMAN.

In His Name.

The story is told of a dying soldier, who was assisted by one of his comrades, to whom in return was given a letter of introduction to the father, of the dying man. When the war ended, this letter was carried to the father, who was a prominent judge in the city of Detroit. The clerk refused to allow the man to enter the office, and though he persisted in remaining, they tried to discourage his waiting. At last the father came out of his office and was passing by hurriedly, when the letter was thrust into his hands. It contained these words:

"Dear Father"

"The bearer of this note helps me in my dying hours. Please help him for Charlie's sake".

That was enough. The name of his son opened the father's home and his purse and commanded every bit of his influence. So if we pray in Jesus' name, God will hear us.

REV. J. WILBUR CHAPMAN, D. D.

Loftiest Lakes in the World.

The most lofty lakes are found among the Himalaya mountains in Thibet. Their altitudes do not, however, seem to have been very accurately gauged, for different authorities give widely different figures regarding them. According to some, Lake Manasarovar, one of the sacred lakes of Thibet, is between 19,000 and 20,000 feet above the level of the sea, and if this is so it is undoubtedly the loftiest in the world. Two other Thibetan lakes, those of Chatamoo and Surakol, are said to be 17,000 and 15,400 feet in altitude, respectively. For a long time it was supposed that Lake Titicaca, in South America, was the loftiest in the world. It covers about 4,500 square miles, is 924 feet in its greatest depth and is 12,000 feet above the sea. In spite of inexactitude with regard to the measurements of the elevation of the Thibetan lakes they are no doubt considerably higher than this or any other. — *Baltimore Herald*.

WHY HE WANTED A CHRISTIAN WIFE.

A well-known judge in one of the Southern States, speaking of his younger days, says that some fifty years ago he had become skeptical, and that Mr. H., a noble, whole-souled man, whom he revered almost as a father, but who was a confirmed deist, though he had a Christian wife, soon found him out and endeavored to instill in his mind his own deistical notions. "But he charged me," said the judge, "not to let his wife know that he was a deist or that I was skeptical." I asked him why. To which he replied that if he were to marry a hundred times, he would marry only a pious woman.

"Because," he said, "if she is a Christian it makes her a better wife, a better mother, a better mistress, and a better neighbor. If she is poor, it enables her to bear adversity with patience and fortitude. If she is rich and prosperous, it lessens her desire for mere show. And when she comes to die, if she is in error, she is as well off as you and I; and if we are in error, she is a thousand times better off than we can be." I asked him if he knew of any other error, or system of error, attended with so many advantages. His reply was evasive. But what he had said led me to examine the subject for myself, and I often look back to that conversation as one of the most important incidents of my life, and to it I trace my determination to study the Bible carefully and to examine the subject for myself, the result of which led me to a full and living faith in Jesus Christ, my Savior.

Miss Clara Barton One of the World's Greatest Women

Every American should know of the work of Miss Clara Barton of the Red Cross Society. Miss Barton was born in New England, and began teaching school at the age of thirteen. A few years later she took the first Government department position ever given to a woman by the United States. When the Civil War broke out she dropped her department work and went to the field. When the war was over she was sent to Andersonville for the purpose of identifying the dead and laying out the First National Cemetery. After several years she went to Europe and there came in contact with the Red Cross work. The Red Cross Society had been founded some time before in Geneva, Switzerland. A treaty was proposed, known as "The Treaty of Geneva," which provided that all wounded and sick soldiers, all nurses and surgeons attending them, all hospitals, and supplies for their consumption, should be held neutral and sacred by fighting armies. This treaty was presented to the United States, but, strange to say, she refused to sign it. After five years' work Miss Barton succeeded in getting the signature of the United States.

While in Europe in 1870 the Franco Prussian war broke out, and Miss Barton at once took a leading part in caring for the sick and wounded, working in Paris all through the winter of the great siege. Her reputation had become world wide, and when she returned to the United States she bore the decorations of the Iron Cross of Prussia, bestowed by the Emperor, and the Gold Cross of Remembrance from the Grand Duke of Baden.

The Red Cross is now a world-wide society, and in the present war neither Jap nor Russian will be uncared for on the battlefield or unfed in the hospital or camp.

Miss Barton's headquarters are ten miles above Washington City, on the Potomac, where is also the home of the great institution of which she is the head, in a cluster of white buildings surmounted by the Red Cross flag. No American woman possesses so many tokens of the regard and esteem of the world as does Miss Clara Barton, including countless honorary decorations from nearly all the countries of the old world, and magnificent gems, gold, silver and enameled ware, and autograph letters from crowned heads and from the greatest of the world's great men and women.

The French Government is now engaged in the restoration of what has been called "the greatest temple ever built on the face of the earth." This is the temple of Karnak, in Egypt, which for over 3,000 years has been falling into ruins. Originally the temple was 370 feet wide and 1,200 feet long, or twice as large as St. Peter's in Rome. It was begun 2,700 years before Christ, and was more than a thousand years in building.

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Bat can it be that I should prove

Forever faithful to thy love,—

From sin forever cease?

I thank thee for the blessed hope;

It lifts my drooping spirit up;

It gives my back my peace.

In thee, O Lord, I put my trust;

Mighty, merciful and just,

Thy sacred word is past;

And I who dare thy word believe,

Without committing sin shall live,

Shall live to God at last.

I rest in thine almighty power;

The name of Jesus is my tower

That hides my life above:

Thou canst, thou wilt, my helper be,

My confidence is all in thee,

The faithful God of love.

Wherefore, in never-ceasing prayer,

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—:0:—

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